

Surah 20 Surah TaaHaa

TAAHAA

THE LINK BETWEEN SURAH TAAHAA AND SURAH MARYAM

By Name: The narration about Maryam (R.A) proves that she was not a deity. Surah TaaHaa emphasises this point when Allaah tells Moosa عليه السلام, **“Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance.”** [verse 14]

By Content: Surah Kahaf and Surah Maryam refute various incorrect beliefs of the Mushrikeen about *Towheed*. Surah TaaHaa stresses that this message should now be propagated openly and earnestly and the resultant difficulties must be borne with courage just as Moosa عليه السلام endured many hardships and tribulations when he preached *Towheed* to Fir'oun.

A SUMMARY OF THE SURAH

Surah TaaHaa contains two central themes, viz. (1) *Towheed*, (2) encouragement for Muslims to brave the difficulties that will come their way when they preach *Towheed*.

Within the theme of *Towheed*, the Surah emphasises the fact that only Allaah has knowledge of the unseen and that only He can be relied on for assistance. Among the many verses that assert this belief is verse 98, which states, **“Your Ilaah is only Allaah, besides Whom there is no other Ilaah. His knowledge encompasses everything.”**

To kindle the spirit of courage and sacrifice in people so that they may bravely bear the difficulties that befall those who propagate *Towheed*, the story of Moosa عليه السلام is mentioned in great detail. The story emphasises the resolve and zeal with which a person should propagate *Towheed*. Among the many verses providing such encouragement is verse 130, which states, **“So patiently endure what they (the Kuffaar) say and glorify the praises of your Rabb before the rising of the sun and before it sets.”**

سُوْرَةُ طه الْمَكِّيَّةُ وَهِيَ بِمِائَتَيْنِ خَمْسِينَ آيَةً وَتَمَّ بِهَا كُتُبُ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

طه ١

1. Taa Haa (only Allaah knows the best correct meaning of these letters).

مَا أَنْزَلْنَاهُ عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ٢

2. We have not revealed the Qur'aan to you to cause you difficulty (you should therefore not make its teachings difficult for yourself).

إِلَّا تَذْكِرَةً لِّمَنْ يَخْشَىٰ ٣

3. However, it (the Qur'aan) is advice for him who fears (the punishment of Allaah).

تَنْزِيلًا لِّمَنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَىٰ ٤

4. (The Qur'aan is) A revelation from Him Who created the earth and the lofty skies.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ ٥

5. Ar Rahmaan is firmly in control of the Throne. (None has any share in His kingdom.)

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَاتَحْتَ الثَّرَىٰ ٦

6. To Him belongs whatever is in the heavens, whatever is on the earth, whatever is between the two, and whatever is beneath the clay.

وَأِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ ٧

7. Even if you speak loudly, (it makes no difference to Him because) He knows what is whispered and all that is even more hidden (such as the unspoken thoughts and desires of the heart).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ④

8. Allaah is such that there is no Ilaah but He. His (For Him alone) are the most beautiful names.

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ④

وقعت الأثر

9. Has not the story of Moosa ﷺ reached you?

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدَعٍ عَلَى النَّارِ هُدًى ⑤

10. (Remember the time in his life) When (as he proceeded from Madyan to Egypt and was lost,) he saw (what appeared to be) a fire and said to his wife, “Wait (here)! I perceive a fire. Perchance (perhaps) I may (be able to) bring you a brand (of fire) from there (to give us some light and heat), or I may find some guide at the fire.”

فَلَمَّا أَتَاهَا نُودِيَ يَوْمُوسَى ⑥

11. When he came to (near) the (light that appeared to be a) fire, it was announced, “O Moosa!”

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ⑦

12. “I am indeed your Rabb, so remove your shoes for you are on the holy plain of Tuwa.”

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى ⑧

13. “I have chosen you (to be a Rasool), so listen attentively to what is being revealed.”

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ⑨

14. “Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance.”

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِنُجْزِيَ كُلَّ نَفْسٍ بِمَا تَسْعَى ⑩

15. “Qiyaamah is undoubtedly coming. I shall conceal (the time when) it (will come. Qiyaamah will have to come) so that every soul can be granted retribution (rewarded or punished) for its efforts.”

فَلَا يَصُدُّكَ عَنْهَا مَنْ لِيُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ۝١٦

16. “The person who does not believe in it and who follows his carnal passions should never prevent (stop) you from it (from believing in Qiyaamah and from performing salaah), causing you to be destroyed (for being a Kaafir and a sinner).”

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ ۝١٧

17. “What is that in your right hand, O Moosa?” (This made him fully aware of it.)

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَسِبُ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ۝١٨

18. He (Moosa عليه السلام) replied, “It is my staff. I (occasionally) lean on it, I (sometimes) use it to beat down leaves for my goats (to graze on) and (besides this) I have many other uses for it.”

قَالَ أَلْقِهَا يَا مُوسَىٰ ۝١٩

19. Allaah said, “Throw it down, O Moosa.”

فَالْقَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ۝٢٠

20. So he threw it down, and suddenly it was a slithering (living, moving) snake.

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ۝٢١

21. Allaah said, “Grab hold of it and do not be afraid. We shall soon return it to its former (original) state.” (When Moosa عليه السلام grabbed hold of the snake, it became a staff once again.)

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيَظًا مِّنْ غَيْرِ سَوْءٍ آيَةٍ أُخْرَىٰ ۝٢٢

22. (Addressing Moosa عليه السلام further, Allaah said,) “Thrust your (right) hand into your side (beneath your left armpit), it shall emerge shining (bright) without any defects (without any disease) as a second Aayah (a second miracle which you may show to people to prove that you are My Rasool).”

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ۝٢٣

23. “(We have demonstrated these miracles to you) So that We may show you some of Our magnificent (great) Aayaat (so that you can be convinced of My power and preach it to others).”

إِذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ

ع
ج
١٠

24. “Go to Fir'oun (and preach Towheed to him and his people). He is indeed rebellious.”

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۖ

25. (Realising that the task was a great one,) Moosa عليه السلام said, “O my Rabb! Expand (broaden) my chest (to be able to bear Your message and to have the courage to propagate it)...”

وَيَسِّرْ لِي أَمْرِي ۖ

26. “...make my task (of propagation) easy...”

وَاخْلَعْ عُقْدَةً مِّنْ لِّسَانِي ۖ

27. “...and untie the knot (unclear speech that may come) on my tongue (during the heat of the moment)...”

يَفْقَهُوا قَوْلِي ۖ

28. “...so that they (the people I speak to) may understand my speech.”

وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ۖ

29. “Appoint for me an assistant (helper) from my family...”

هَارُونَ أَخِي ۖ

30. “...(namely) my brother Haaron.”

أَشْدِّدْ بِهِ أَرْزِي ۖ

31. “Strengthen me with him (by my side)...”

وَأَشْرِكْهُ فِي أَمْرِي ۖ

32. “...and make him a partner to my task (of propagation)...”

كَيْ نُسَبِّحَكَ كَثِيرًا ۖ

33. "...so that we may *(together)* glorify You abundantly..."

وَنَذْكُرْكَ كَثِيرًا ۝٣٣

34. "...and remember You in abundance *(because it is easier to achieve something when the responsibility is shared)*."

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۝٣٤

35. "Undoubtedly You are Ever Watchful over us *(over our external and internal conditions)*."

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ ۝٣٥

36. Allaah said, "You have been granted your request O Moosa *(We shall make your task easy and appoint Haaroon ءاارون as a Nabi to assist you)*."

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۝٣٦

37. "*(We will favour you today just as)* We had already showered *(many)* favours upon you on another occasion..."

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۝٣٧

38. "...when *(you were born and)* We inspired your mother with that with which she was inspired."

إِن أَقْدِفِيهِ فِي التَّابُوتِ فَاقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ وَالْقِتَّةُ عَلَيْكَ مَحَبَّةً مِّنِّي ۖ وَلَوْ لَمْ يَنْصَنَعِ عَلَيَّ عَيْنِي ۝٣٨

39. "*(Our inspiration to her was)* That *(We said)*, 'Place him *(the infant Moosa)* in a box *(basket)* and then cast the box into the river *(Nile, because Fir'oun's soldiers were ordered to kill all little boys born to the Bani Israa'eel)*. The river will wash him on to the bank when My *(open)* enemy and his *(Mossa's)* enemy *(Fir'oun)* will take possession of him.' *(Addressing Moosa further, Allaah said,)* I had cast on *(enveloped)* you *(with)* love from Me *(enveloped you with love so that Fir'oun and whoever else saw you began loving you)* so that you may grow up under My supervision *(care and protection)*." *(Fir'oun's wife the queen then persuaded him to allow her to keep the child as her own son. See verse 6-12 of Surah 28.)*

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّعَيْنَهَا وَلَا تَحْزَنَ ۚ وَكُنْتَ

نَفْسًا فَجَجَيْتَكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ لِّمُوسَىٰ ۖ

40. (This was during the time) “When your sister arrived walking (at the palace of Fir'oun) and (after seeing that the little baby Moosa عليه السلام refused to drink milk from any nursing mother, she pretended to be a bystander and) she said, 'Should I not show you someone who can (definitely) care for him?' (Desperate to find someone, Fir'oun's wife allowed Moosa عليه السلام's sister to indicate Moosa عليه السلام's mother. The child naturally took to the mother to the relief of the queen.) So (in this manner) We returned you to your mother so that her eyes may be cooled (so that she may be pleased) and she may not grieve (over her separation from her son). Then (when you grew up) you (mistakenly) killed a person (see verses 15-21 of Surah 28) and We saved you from grief (by giving you safety in Madyan) and tried you with many trials (from which I had provided relief). You stayed several (ten) years with the people of Madyan (among whom you married) and then, O Moosa, you have arrived (here) on an appointed time (at the age when I wish to formally proclaim your Risaalah).”

وَاصْطَنَعْتُكَ لِنَفْسِي ۚ

41. “I have (specially) chosen you for Myself (to be My Rasool).”

إِذْ هَبَّ أَنْتَ وَأَخُوكَ بِآيَتِي وَلَا تَنِيَا فِي ذِكْرِي ۚ

42. “You and your brother should go (to Fir'oun and his people) with My Aayaat (miracles) and should not be lax (forgetful) in My remembrance.”

إِذْ هَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ

43. “Proceed, the two of you, to Fir'oun. Indeed he is rebellious.”

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ۚ

44. “Speak to him in gentle (kind) words, perchance he may take heed or fear (Me).”

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ۚ

45. They said, “O our Rabb! We truly fear that he would be defiant or rebel against us.”

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ۚ

46. Allaah said, “Have no fear, for verily I am with you, hearing and seeing (I am with you to protect you wherever you are).”

فَاتِيهِ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعْذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّنْ رَبِّكَ
وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ۝٤٧

47. “Go to him and say, 'We are indeed two Rasools of our Rabb, so send the Bani Israa'eel with us (to Shaam) and do not torture them. We have come to you with a sure Aayah (miracle) from your Rabb (which proves that we are Ambiyaa). May peace be on those who follow the guidance (who accept totally the message we have brought).’”

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ۝٤٨

48. “It has been revealed to us that punishment shall (definitely) be for those who (constantly) falsify and turn away (from our message).’”

قَالَ فَمَنْ رَّبُّكُمْ أَيُّمُوسَىٰ ۝٤٩

49. (As commanded, Moosa عليه السلام and Haaroona عليه السلام took the message to Fir'oun. However, he rejected their message.) Fir'oun said, “Then who is the Rabb of you two, O Moosa?”

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ۝٥٠

50. He (Moosa عليه السلام) replied, “Our Rabb is He Who granted each thing its (appropriate) form and then guided it (showed it what it ought to be doing and how to live).’”

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ۝٥١

51. Fir'oun said, “Then what about the previous generations (who rejected the message of their Ambiyaa عليه السلام . Were they also punished as you say)?”

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ ۝٥٢

52. Moosa عليه السلام said, “The knowledge of them is with my Rabb in the Book (the Lowhul Mahfoodh). My Rabb does not err, nor does He forget.” (He knows whether a nation deserves punishment in this world before their punishment in the Aakhirah. While many nations were punished in this world, the punishment for others has been postponed for the Aakhirah.)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَاسْلَكْ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ أَزْوَاجًا مِّنْ
نَّبَاتٍ شَتَّىٰ ۝٥٣

53. “(My Rabb is) He Who made the earth a bedding (a place of comfort) for you, made roads

for you (through mountain ranges and other terrain) and sent water from the sky.” Then We extracted (brought forth) by this (rain) various kinds of plants for you.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ

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54. Eat and graze your animals (on that which We have provided). There are certainly Aayaat (denoting Allaah's might and power) in this for the intelligent (those who can think clearly).

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

55. We have created you (your father Aadam ﷺ) from it (the earth), shall return you to it (when you are buried), and will extract (restore) you from it a second time (when you will all come out from your graves on the Day of Qiyaamah).

وَلَقَدْ آتَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ

56. Verily We showed Fir'oun all Our Aayaat, yet he (repeatedly) rejected and refused (to accept our guidance).

قَالَ اجْعَلْنِي مُنْقَرَبًا مِّنْ أَرْضِ عَصِيَكَ يُمُوسَىٰ

57. (Referring to the miracles that Moosa ﷺ showed him,) He (Fir'oun) said, “Have you come to us to remove us from our land with your magic (sorcery), O Moosa?”

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوَىٰ

58. (Intending to host a contest between Moosa ﷺ and all the accomplished magicians of Egypt, Fir'oun said to Moosa ﷺ,) “So (in reply to your feats) we will certainly present the same kind of magic before you, so arrange an appointment between us that neither us nor you will violate. Fix an open plain for this (contest so that people may witness it).”

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحَىٰ

59. Moosa ﷺ said, “Your appointment (for the contest) shall be on the day of adornment (a day of festivity to celebrate Firoun's birth day), and the people should be gathered at midmorning (to be spectators).”

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ

60. Then Fir'oun went back (to consult with his ministers), mustered his resources (had all the magicians summoned) and returned (to face Moosa ﷺ on the appointed day after extensive preparation, some say after a year of preparation).

قَالَ لَهُم مُّوسَىٰ وَنَبِيُّكُمْ لَا تَقْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَىٰ ①

61. Moosa (عليه السلام) told them (the magicians), “Woe be to you! Do not invent lies against Allaah (by claiming that others are His partners), for then He will destroy you with a (severe) punishment. Whoever has invented lies (committed Shirk) has certainly (definitely) lost (in both worlds and will never achieve the good).”

فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ②

62. (Hearing this warning from Moosa (عليه السلام).) They (the magicians) contested (quarrelled on) the issue between themselves and then secretly convened (to decide what to do next).

قَالُوا إِن هَٰذِهِنَّ لَسِحْرَانِ يُرِيدَانِ أَنْ يُخْرِجَكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَ بِطَرِيقَتِكُمُ الْمُثْلَىٰ ③

63. (Finally coming to a decision,) They said, “These (Moosa (عليه السلام) and Haaron (عليه السلام)) are but two magicians who want to remove you from your land with their magic and destroy your excellent ways.”

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ④

64. “So assemble your plans and present yourselves in rows. The one who is victorious (today is truly successful).”

قَالُوا لِمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ⑤

65. They said, “O Moosa! Either you throw (your staff), or should we be the first to throw (our ropes and staffs).”

قَالَ بَلْ أَلْقُوا فَإِذَا حِجَابُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ⑥

66. He (Moosa (عليه السلام)) replied, “You rather throw (first).” Then (when they threw) their ropes and their staffs (they) suddenly seemed to appear like slithering (living) snakes to him (Moosa (عليه السلام)) on account of their magic. (The magicians merely made everyone think that there were snakes whereas these were only illusions.)

فَوَجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ⑦

67. So Moosa (عليه السلام) sensed a bit of fear in his heart (fearing that the people may become confused and think that the magicians are also capable of performing miracles like himself).

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ⑧

68. We said, “Do not fear! You shall definitely remain high (be victorious over them).”

وَأَلْقِ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٌ وَلَا يُفْلِحُ السَّحَرَةُ حِينَئِذٍ ﴿٦٩﴾

69. “Throw down what is in your right hand and it will devour (swallow) what they have faked. They have merely faked the plot of a magician, and a magician will never succeed (prosper against the truth) wherever he goes.” (As instructed, Moosa عليه السلام threw down his staff which ate up all the snakes of the magicians.)

فَأَلْقَى السَّحَرَةُ سَجْدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٠﴾

70. So (seeing that the snake of Moosa عليه السلام was not a fake like theirs,) the magicians were (astounded and realising that he must surely be Allaah's Rasool, they were) cast into prostration (forced to prostrate) saying, “We believe in the Rabb of Haarooun and Moosa.”

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنِ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا وَقَطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا وَصَلَتُكُمْ فِي جُذُوعِ النَّخْلِ وَلْتَعْلَمَنَّ آيُنَا شِدَّةَ عَذَابِ آبَائِنَا فِي

71. Fir'oun said, “Do you believe in Moosa before I have permitted you (to do so) ? He (Moosa عليه السلام) must surely be your superior (your chief) who has taught you magic. I shall certainly cut off your hands and your legs on opposite sides and will surely crucify you (mercilessly) on the trunks of date palms. Then you will learn which of us (myself or the Rabb of Moosa عليه السلام) is more severe in punishment and whose punishment is more lingering (lasting).”

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧١﴾

72. They (the magicians) replied, “We shall never prefer you to the clear signs that have come to us and to the One Who has created us. So do as you decide. You can make a decision only in this worldly life (you can end our lives only in this world and have no control over our lives in the Aakhirah, when Allaah will grant us Jannah).”

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا آكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٧٢﴾

73. “We have verily believed in our Rabb so that He may forgive us for our sins and for the magic that you have forced (compelled) us to practise. Allaah is Best and Eternal.”

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٣﴾

74. Indeed whoever comes to his Rabb as a criminal (Kaaafir or sinner), then he shall have Jahannam where he shall neither live (a life of comfort) nor die (because there is no death in the Aakhirah).

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ۖ

75. As for him who comes to his Rabb as a Mu'min, having performed good acts (for Allaah's pleasure), then these people will have the lofty ranks (high places in Jannah).

جَنَّتْ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى ۖ

76. (Their reward will be) The eternal Jannaat beneath which rivers flow. There they shall live forever. This is the reward for those who are pure (who purify their inner selves from all types of evil).

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اسْرِعْ بِعَادِي ۖ فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تَخْشَى ۖ

77. We certainly sent revelation to Moosa (saying), "Leave (Egypt) with My bondsmen (the Bani Israa'eel) during the night, then (when they reach the sea, strike your staff on the sea to) make for them a dry road in the sea. Neither should you fear anyone pursuing you, nor should you have any other fear." (Consequently, when Moosa struck the sea with his staff and Allaah opened twelve roads within the sea for them to cross, Fir'oun decided to give chase.)

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ۖ

78. So Fir'oun followed them with his army (into the sea) and there (gigantic walls of water) of the sea covered them (drowning them all).

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَهْدَى ۖ

79. Fir'oun misled (deceived) his nation and did not guide them.

يٰۤاَيُّهَا اِسْرٰٓءِیْلُ قَدْ اَنْجَيْنٰكُمْ مِّنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَنَابَ الطُّورِ الْاَيْمَنِ وَنَزَّلْنَا عَلَیْكُمْ الْمَنَّٰنَ ۚ وَالسَّلٰوٰی ۝

80. O Bani Israa'eel! We have certainly rescued (saved) you from your enemy, made an appointment (promise) with you (with your Nabi for your benefit) at the right side of Mount Toor (where We gave Moosa the Torah) and sent for you Manna and Salwa (when you were wandering lost in the Valley of Teeh).

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوٰى ۝

81. (O Bani Israa'eel!) Eat from the pure things that We have provided for you and do not transgress (exceed) the limits (by disobeying the commands of the One Who gave you all these favours), for then My anger (punishment) shall descend on you. The one upon whom My anger descends has certainly fallen (from My esteem and into the fire of Jahannam).

وَلِيَّ لَغْفَارٍ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨١﴾

82. I am certainly the Most Forgiving towards the one who repents (from kufr and sin), accepts Imaan, does good acts (deeds) and is thereafter rightly guided (remains steadfast on Imaan and continues to carry out good actions until death).

وَمَا آعَجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٢﴾

83. (In his eagerness to receive the Torah from Allaah at Mount Toor, Moosa ﷺ hurried ahead of some people who were supposed to accompany him there, causing them to remain behind with the rest of the people who eventually were involved in worshipping the calf. It was with reference to this that Allaah asked him,) “What has made you hasten ahead of your people, O Moosa?”

قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٣﴾

84. He replied, “They are on my track (following behind me). I have hastened to You, O my Rabb, so that You may be pleased (with my promptness and eagerness).”

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٤﴾

85. He (Allaah) said, “Indeed, We have tested (tempted) your people after you (had left) and Saamiri has led them astray (by making the golden calf and encouraging them to worship it).”

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَّ أَحْسَنَ أَفْطَالٍ عَلَيْكُمْ
الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٥﴾

86. So (upon hearing this news,) Moosa ﷺ returned to his people in anger and remorse. He said, “O my people! Has your Rabb not made you a fair promise (that He will send you a Book containing the injunctions of your Deen)? Has too much time elapsed for you (causing you to think that you will never receive the Book and that you may as well worship something else) or did you wish that the anger of your Rabb should descend on you, because of which you broke the promise (you) made with me (the promise not to do anything against the Shari'ah while I am away and to obey Haaron ﷺ)?”

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَدْ تَفَرَّقْنَا لَكَ أَلْقَى السَّامِرِيُّ ﴿٨٦﴾

87. They (the Bani Israa'eel) said, “We have not broken the promise (we) made with you of

our own accord, but we were laden with the burdens of a nation (we were carrying jewellery belonging to the people of Fir'oun, which they lent to us) and we cast it off (threw it to smelt in a fire). In this way (with all the gold jewellery smelted,) Saamiri cast (the mould of the calf and then threw the sand from footprints of Jibra'eel عليه السلام's horse into it, causing the calf to make sounds).”

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا آلِهَهُ خُورَاقًا لَهُذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ ۖ فَانْصَبُوا

88. So he (Saamiri) made for them a calf that was a body which made the sounds of a cow. They (those who worshipped the calf) said (to the others), “This is your Rabb and the Rabb of Moosa, but he (Moosa عليه السلام) has forgotten (that his Rabb is here and has gone to the mountain to look for it).”

أَفَلَا يَرَوْنَ أَنَّ إِلَٰهَهُمْ قَوْلٌ لَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ۚ

89. Could they (those who worshipped the calf) not see that it (the calf) could not reply to them nor did it possess the ability to benefit or harm them? (How could it therefore be their god?)

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقُومُوا لِمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ۖ

90. Haaron عليه السلام definitely told them before (the arrival of Moosa عليه السلام), “O my people! You are merely being tested (tempted) with this (golden calf). Without doubt, your Rabb is Ar Rahmaan (and not this calf), so follow me and obey my command (me).”

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ۚ

91. (Obstinate as they were,) They replied, “We shall certainly remain devoted to it until Moosa عليه السلام returns to us (to advise us further).”

قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوْا ۖ

92. Moosa عليه السلام said, “O Haaron! When you saw them going astray, what prevented you...”

أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ۚ

93. “...from following me (to the mountain, thereby disassociating from them so that they could realise that you truly detested their actions)? Did you disobey my instruction?” (referring to the instruction mentioned in verse 142 of Surah 7, which reads: “...do not follow the path of those who cause corruption”).

قَالَ يَا بُنُوَّةَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۚ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ۚ

94. Haaroon (عليه السلام) said, “O son of my mother! Do not grab my beard or *(seize)* my head. *(I did not disassociate from them because)* I feared that you would say, 'You divided the Bani Israa'eel and did not wait for my word *(my instructions)*.'”

قَالَ فَمَا خَطْبُكَ يَا مِرْيَٰ

95. He (Moosa عليه السلام) said, “What have you to say, O Saamiri?” *(what is the reality?)*

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ۖ

96. He (Saamiri) replied, “I saw what they did not see (Jibra'eel عليه السلام). So I took a handful *(of sand)* from the tracks *(hoof-prints)* of the *(horse of the)* messenger (Jibra'eel عليه السلام) and cast it *(into the calf)*. Thus did my soul entice *(prompt)* me.” *(When Saamiri saw Jibra'eel عليه السلام, he noticed that greenery sprouted from every portion of land on which Jibra'eel عليه السلام's horse stepped. This made him realise that its footsteps must contain some wonderful powers, which he could use in the calf.)*

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَٰوةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تَخْلَفَنَّهُ وَنَظَرًا إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ۖ

97. He (Moosa عليه السلام) said, “Go *(away from here)* ! Your punishment in this world shall be that you wander around saying, 'Do not touch!' *(Allaah made it such that whenever someone touched Saamiri, or he touched anyone, both persons would be immediately affected by severe fever. Therefore, people stayed far from him and he vehemently avoided them.)* You certainly have an appointment *(with death)* that you cannot miss. Look at your Ilaah *(the calf)* to which you remained so devoted. We will surely burn it and then *(widely)* scatter it *(its remains)* well in the ocean *(until no trace of it is left)*.”

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ۖ

98. Your Ilaah is only Allaah, besides Whom there is no other Ilaah. His knowledge encompasses everything.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۖ

99. Thus *(as We have narrated to you the story of Moosa عليه السلام)* do We narrate to you some of the incidents *(events)* that have passed. We have certainly given you advice *(the Qur'aan)* from Ourselves.

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ۖ

100. Whoever turns away from it *(the Qur'aan by refusing to believe that it is from Allaah)* will surely carry a burden *(of sin)* on the Day of Qiyaamah *(which will lead him to Jahannam)*.

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ۝١٠١

101. They will remain (in Jahannam) **in this condition** (burdened with sin) **forever. It shall be a terrible burden indeed for them on the Day of Qiyaamah** (because it will lead them to Jahannam).

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ۝١٠٢

102. (The Day of Qiyaamah is) The day when the trumpet will be blown and the criminals (the Kuffaar and sinners) **shall be gathered with** (frightened and pain-wracked) **blue eyes.**

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ۝١٠٣

103. (Because of the length of the Day of Qiyaamah,) They will whisper to each other saying, “You have stayed (in the world and the grave) **only for ten days.”**

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ۝١٠٤

٥
١٥
١٢

104. We know best what they will speak (because We have knowledge of the future), **when the most sensible one of them will say, “You had stayed** (in the world and the grave) **only for a single day.”**

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۝١٠٥

105. They ask you (O Rasoolullah ﷺ) **about the mountains** (what will happen to the mountains on the Day of Qiyaamah?). **Say, “My Rabb shall completely remove them** (shatter them to dust) **...”**

فَيَذَرُهَا قَاعًا صَفْصَفًا ۝١٠٦

106. “...leaving the earth as a barren (completely level) **plain...”**

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۝١٠٧

107. “...on which you will neither see any depressions nor any protrusions (with nothing sunken below or standing above the ground).”

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ۝١٠٨

108. On that day (of Qiyaamah) **they** (the people after rising from their graves) **will follow the caller** (towards the Plain of Resurrection) **without any deviation** (without moving to the right or left). **Voices will**

be lowered before Ar Rahmaan (in humility) and (it will be so quiet that) you will hear only the sound of footsteps (as people proceed towards the Plain of Resurrection).

يَوْمَذِي لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

109. On that day intercession will benefit only those whom Ar Rahmaan permits and those with whose speech He is well pleased. (Only those whom Allaah allows to intercede will be able to do so and they will be allowed to intercede only for those on whose behalf Allaah allows them to intercede.)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

110. He knows what is before them (their future) and what is behind them (their past), while they are unable to encompass (comprehend) His knowledge (they will never be able to know all that Allaah knows).

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

111. All faces will bow (in submission and humility) before The Living, The Eternal (the Controller). The one who carried oppression (who practised Shirk) will certainly be at a loss.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

112. (On the other hand,) Whoever carried out good acts as a Mu'min will not have to fear any oppression (he will not be punished for sins he did not commit), nor (will he have to fear) any shortage (loss in his rewards).

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

113. Thus have We revealed it (the Qur'aan) as an Arabic Qur'aan and explained various warnings in it so that they fear (Allaah's punishment) or so that it creates some type of understanding (reflection) within them (causing them to accept Imaan).

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

114. Exalted is Allaah, the True King. (O Rasoolullah ﷺ) Do not be hasty with the Qur'aan (do not try to repeat the verses of the Qur'aan) before its revelation is completed to you (wait for Jibra'eel عليه السلام to recite the complete verses to you before attempting to repeat them). And (praying to Allaah to allow you to remember all of it,) say "O my Rabb! Increase my knowledge."

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَسَىٰ وَلَمْ يُحْدِثْ لَهُ عَزْمًا ﴿١١٥﴾

١١٥

115. We Certainly commanded Aadam ﷺ (not to eat from a particular tree) before, but he forgot and We did not find him to be determined (to remember what We had told him).

وَأَذَقْنَا الْمَلَائِكَةَ اسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ط ۝١١٥

116. (Do not forget the time) When We told the angels, “Prostrate before Aadam,” so they all prostrated, except Iblees. He refused (to prostrate).

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا تَخْرُجْ كُتُمًا مِنَ الْجَنَّةِ فَتَشْقَى ۝١١٦

117. So We said, “O Aadam! Indeed he (Iblees) is an (open) enemy to you and your wife, so he should never remove the two of you from Jannah (by causing you to err), causing you to be unfortunate (by being deprived of the bounties that are here).”

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ۝١١٧

118. “Without doubt you shall never be hungry nor naked here (in Jannah).”

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى ۝١١٨

119. “You will never be thirsty here, nor will you be exposed to sunlight.” (Food, drink, dress, shelter are essential requirements for man.)

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى ۝١١٩

120. However, (to persuade Aadam ﷺ to eat from the tree,) Shaytaan whispered to him saying, “O Aadam! Should I not show you the tree of eternity and a kingdom in which there is no (decay) weakness?” (He also swore that he is their well-wisher. Not knowing deceit, they believed him and ate from the tree.)

فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وُرْقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ۝١٢٠

121. So they both (Aadam ﷺ and Hawwa) ate from there and (all their clothing disappeared, because of which) their private parts became exposed to each other. They then started covering themselves with the leaves of Jannah. Aadam ﷺ (mistakenly) broke the command of his Rabb and deviated (from the way shown to him).

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ۝١٢١

122. Thereafter his Rabb chose him (drew him close with special favour), accepted his repentance and made him steadfast on guidance (of goodness of a high level).

قَالَ هِطَامِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَأَمَّا يَا تِيبُكُمْ مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ
وَلَا يَشْقَى ۝١٢٣

123. Allaah said, “The two of you (Aadam ﷺ and Hawwa) should go down from here (Jannah) and you (your progeny) will be enemies (of varying degrees) to each other. When there come to you (O mankind) guidance from Me (the Qur’aan and Rasoolullah ﷺ), then whoever will follow My guidance shall never go astray (in the world), nor shall he be unfortunate (in the Akhirah).”

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ۝١٢٤

124. (On the other hand) Whoever turns away from My advice (the Qur’aan and Dhikr) shall surely have a narrowed (difficult) life (in this world), and We shall raise him blind on the Day of Qiyaamah (after which his sight will be restored to see Jahannam).

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ۝١٢٥

125. He will say, “O my Rabb! Why have you raised me blind when I was indeed one who could see?”

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ۝١٢٦

126. He (Allaah) will say, “This (is how it shall be for you). Our Aayaat came to you, but you forgot them. In the same way (as you had forgotten) you will be forgotten today (and your request will not be heeded to).”

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ۝١٢٧

127. Thus do We punish those who transgress (cross) the limits and do not believe in the Aayaat (signs) of their Rabb. The punishment of the Akhirah is undoubtedly more severe and more lasting (than the punishment of this world which comes to an end with death and of initial blindness).

أَفَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ۝١٢٨

128. Were they (the Kuffaar) not guided by the fact that We destroyed many nations before them, in whose localities (in the ruins of whose cities) they now walk (can they not see that they may be destroyed for committing kufr just as those people were destroyed)? There are definitely Aayaat (denoting Allaah's might) in this for the intelligent ones.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ۝١٢٩

129. If it were not for a decree (binding decision) that had already proceeded from your Rabb (that these people will be punished in the Aakhirah), and (if it were not for) an appointed term (Qiyaamah), punishment would have certainly come (to them already).

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنَايِ الْأَيْلِ فَسَبِّحْ
وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿٢٩﴾

130. So (O Rasulullaah ﷺ) patiently endure what they (the Kuffaar) say and glorify the praises of your Rabb before the rising of the sun (by performing the Fajr salaah) and before it sets (by performing the Asr salaah). And glorify Him during the hours of the night (by performing the Maghrib salaah and Isha salaah) and at the ends of the day (by performing the Zuhr salaah, which occurs at the end of the first part of the day and at the beginning of the second part of the day) so that you become well pleased (with Allaah's rewards in both worlds).

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ
خَيْرٌ وَأَبْقَىٰ ﴿٣٠﴾

131. Never strain your eyes towards (do not long for) the splendour (glitter) of the worldly life that We have granted groups of them (the Kuffaar) to enjoy as a test for them (to see which of them will use these bounties for Allaah's obedience and which of them will use it to anger Allaah). The provision of your Rabb (in the Aakhirah) is best and more lasting (than anything of this world).

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿٣١﴾

132. Instruct (encourage) your family to perform salaah and (you) yourself (must) remain steadfast on it. We do not ask provision (sustenance) from you, but We provide for you (your duty is to perform your salaah and not to forsake it in search of sustenance because We shall provide it for you). The best (most excellent) result (reward in the Aakhirah) is for (adopting) Taqwa.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِمْ أَوْ لَمْ يَأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿٣٢﴾

133. They (the Kuffaar) say, "Why does he (Rasulullaah ﷺ) not bring us an Aayah (a miracle that we wish to see) from his Rabb (to prove that he is Allaah's Rasool)?" Has the proof (of what is) contained in the previous scriptures not reached them? (Has Rasulullaah ﷺ and the Qur'aan not come to them, as was mentioned in the divine scriptures of the past Ambiyaa ﷺ? Whereas the Qur'aan is ample proof that Rasulullaah ﷺ is really Allaah's Rasool, the Kuffaar still asked for other miracles because they did not want to believe him.)

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِمْ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ
قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ ﴿٣٣﴾

134. If We had to destroy them with a punishment before (the coming of Rasulullaah ﷺ),

they would have said *(on the Day of Qiyaamah)*, “O our Rabb! Why did You not send a Rasool to us so that we could have followed Your Aayaat before being disgraced and humiliated *(by being made to enter Jahannam)?*” *(Therefore, Allaah had always sent Ambiyaa ﷺ and others to warn people of the consequences of rejecting Imaan.)*

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ۚ

135. Say, “Everyone *(all of us)* is waiting, so you also wait *(to see whether it is you or we who will attain salvation)*. Soon *(when Allaah's punishment or Qiyaamah arrives)* you shall come to learn who are the people of the straight path and who are rightly guided ones *(who attain Allaah's pleasure)*.”